

A TREATISE:
Wherein is declared the
sufficiencie of English
Medicines , for cure of all
diseases , cured with
Medicine.



AT LONDON,
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for Thomas Man.

ANNO. 1580.



TO THE RIGHT HO-
nourable, the Lord Zouch.

T.B. wisheth prosperitie in this
world, and eternall life in the
world to come.



HAVE bene (right
honourable, and my ve-
ry good Lord) since the
time your honor vouch-
safed to take knowledge
of me, and to shew both
by benefites and other-
wayes, especiall fauour
towards me, desirous
that some testimonie
might remaine of my

dutie and thankfulnessse againe to your Lordship, which
although it be not able either to carie with it the whole
affection of my minde, or in any sort match with your L.
bountie, yet may it be, as it were, an assay and taste of the
performance of that duetie, whereto both I am bound, &
my heart gladly yeldeth vnto. This assay I present you in
this my simple Newyeres gift, being a defence of our na-
tine medicines, with disprove of those of foreigne nations.
The question I once disputed in open place, and being re-
quired of certaine to shewe my mind more at large ther-
in, I thought good to communicate it with moe the one or
two, adding thereto my reasons to be examined by men of
wisdome and understanding, that if I erre in this point, I
might haue the more reformers: if my sentence be appro-
ued, the benefite thereof might be reaped of many. Now,

A.y.

my

THE EPISTLE.

my request is vnto your Lordship, that this my simple gift be accepted, with regard of my heartie good meaning, rather then of the thing it selfe, being too base in respect of your honours person and desert. You knowe well the price of Scholers giftes, who as their treasures are of the mind, and not of gold, or siluer, so therein lyeth the recompence of all good turnes, in which kinde I confesse in deede my gift might haue bene greater then it is, yet presuming of your Lordships taking in good part that which procedeth from an entire affection, and considering what so euer could be on my part, were too little in comparison of your merites, I am bolde to salute your honour with this poore present at this time, publishing the same vnder your honours name, that if any commoditie redound to the common wealth therby, the thanks might be your Lordships herein, who pricked me to take such kinde of acknowledgement of your goodnesse towards me, as therewith some benefite might also arise vnto others. The Lord of Heauen and Earth blesse your honour with many good Newe yeres, with increase of honour and good dayes, euen to see peace vpon his Israel all your life long.

Your honours bound in the
Lord T. B.

TO

To the gentle reader.

Would not haue thee ignorant (gentle Reader) of the affection wherewith I set forth this small treatise, it is not with any carping mind, I assure thee, against any person or state, or with desire to publish a newe toy, thereby to seeme to be some body. But considering y^e benefits which might arise of y^e truth of this matter, which seemeth to me most true, I was willing easily to yeeld vnto the requestes of certaine, who thought it good I shoulde make it comon with thee, which so much the more willingly I do, in that I hope this my enterprise shall be a meanes to prouoke others to deale with y^e same argument more plentifully, and kindle in vs a greater diligence to enquire after the medicines of our countrie yeelde, and more care to put them in practise. The case is neither mine, nor thine onely, but the common wealthes, the benefit whereof, all are bound who are members therof, according to their place & calling, most diligently to seeke. And this I desire of thee, if thou art of an other mind then I am in this matter, thou would keepe moderatiō of thine affections towardes my person: & in the searching out of trueth ioyne with mee: and as I giue thee leaue to thinke in this point what listeth thee, so disdaine not him who easely giueth his care to reason, and hath dedicated his dayes to serue thy commoditie, which if he misseth of, his good will yet remaineth with thee, which he also requireth to be yeelded on thy part to him againe. Farewell.

iii. A

A TREATISE, WHERE- in is declared the sufficiencie

of English Medicines, for cure of all diseases cured with Medicines.



ALTHOUGH I be not ignorant, that trueth oft purchaseth hatred, not of her own nature, (then which nothing is more amiable and gracious, but by reason of the great corruption of man kinde, wherby, as men are plunged in blindnesse and error, so they dasse with their eyes at the light of trueth, and saour the things, onely which agree with their corruption) although I say, this hath bene alwayes the condition of trueth in the worlde, and such euill grace findeth it with the most of men, especially when it first offereth it selfe to be acknowledged for that which it is in deed: yet for the loue I beare it, being a Phylosopher by professiō, & for the publike benefite, being borne vnder that condition of men, whereby one is bound to imploy his giftes for the benefit of an other: I haue ventured vppon the displeasure and disgrace of men, & haue taken some paines to bring to light one daughter of Truth, of time seeming to haue bene forgotten, which if she be receiued and embraced of thee gentle reader, as she deserueth, shall requite thee with no lesse pleasure and profit, then many of her elder sisters. For what can be more pleasant vnto thee, then the inioying of medicines for cure of thine infirmities, out of thy natie soyle, and countrie, thy fiede, thy Orcharde, thy Garden? and what more profitable vnto thee, then thereby to auoyde the infinite charges rising vppon the vse of straunge and foreigne medicines, whereby not onely thy substance is wasted, but thy health oft times greatly impaired? This is then that trueth which I commend vnto thee. As England aboundeth plentifully with all thinges necessary for thy maintenance of life, and preservation of health, so needeth it not partly through natures instinct, partly by the industrie of men, sufficiencie of medicine to cure the sicknesses and infirmities, wherevnto our nation is subiect: which my opinion and iudgement, considering the vse and custome hath long bene to place greatest value in straunge medicines, and the

the practise of the most doth ratifie the same, I knowe must needes seeme straunge vnto thee, but read, consider, and then iudge, and at the least let me enterchange my paines with thy attentiu waying of that which thou shalt reade, preiudice set aside: and that a way may be made for the playner handling of this matter, I brifly define a remedie, a medicine, a diseale after this sort as followeth. First beginning with a remedie which I cal the work of the Physition, wherby health may be repaired. Physick is an art which taketh charge of y health of man, preserving and maintaining it present by the right vse of meat, drinke, and exercise, with other such helpes of nature: and restoring the same decayed, by diet, medicine, helpe of hand, or surgerie, instrument seuerally vsed, or by ioynt force applyed. Which three are Physicke instruments, whereby the action of curing is performed, which action I call a remedie. And the second of these instruments, namely a medicine, I define an aduersarie force of some naturall thing, equally matching y proper or next cause of y diseale. Of which medicines Herbes, Trees, Stones, Minerals, and metall, Earthes, Waters, and all Fruites, are matter onely, and not the very medicines themselues: for as Physicke it selfe is an art, and the action artificiall, and not of nature, so are the instruments of the same action artificiall & not natural. And as nature affourdeth not to vs of our owne worke, either garmentes, or houses, or any kind of instrument, but onely the matter whereof such instruments may be made, leauing with vs an industrie rightly to frame them, and wisdom to vse them: so, no more is Lettis, Poppie, Rueubarb, or Scammonie a medicine, then an Oake a Table or Ship, or a quarrie of stones, an house. Moreouer all medicines standing in a kind of relatiō to the diseale which by meanes of the patients age, sexe, time of the yeare, custome, and such like occasions greatly varie, no nature which alwayes keepeth constant in her owne kinde, can therefore either be a medicine, or properly beare the name therof: which I wishe to be noted, least it be thought, that simples & such other natural things were medicines, because commonly they carrie the names of them. And thus much shall be sufficient to haue saide of the nature of a medicine. Nowe a diseale (which remaineth last to be defined) is such a state of the body as thereby it is vnabled to performe aptly the actions thereto belonging, or those actions which the soule doth accomplishe by the instrument of the body. Thus much brifly concerning the explication of the tearmes, wherein
this

this truth is propounded. Nowe the reasons, whereby both I am moued to be of this iudgement, & am so hardy as to propound it to others to be receiued, wherof the first riseth from the Christian doctrine of Gods prouidence, which as it serueth greatly to establish the chiefe pointes of Philosophie, so being drawen, and more particularly applied to the maintenance of mans life, carieth with it as a sufficient prouision for maintenance and preservation of health, a like furniture, and as answerable to the necessitie of the patient, health being decayed. I will not stand to intreate of prouidence, being well knowne to Christians, & being a truth in Diuinitie, & Christianitie, cannot be false in Philosophie. Although the best of the auncient Philosophers and Poets haue alwayes kept it as a sure ground, who as they serue little to establish vs, hauing a surer foundation, yet may they iustly condemne the Atheist of this age, who so farre hath quenched those remnants of the light of the first creation, that all thinges seeme to him Fortune and Chaunce. There is no nation vnder heauen so poore and destitute, but it hath of the own countrie soile sufficient to content nature with, of foode and apparell, which as they be two pillers of life, so from them are taken the meanes of preservation of health, which as to beastes are applied by naturall instinct, so are they vsed of man by reason, the temperer of appetite and affection. This prouision of sustenance is most agreeable with the goodnesse of the Creator, who as he is authour of being to the Creature, so faileth he not to maintain and preserue the same Creature the whole terme of the being thereof: and bycause the necessitie of the Creature is perpetuall, his wisdom hath also foreseene, and provided a perpetuall supplie of such sustenance, as is fit for that nature which standeth in neede thereof: and bicause the neede is not once for all, but parted into times, varying, according to the diuers disposition and nature of that for which this prouision is made, he hath also so bestowed his goodnes in this point, that at all times to all thinges, necessarie sustenance should not be to seeke, and this extended not to men onely, but euen to bruit beastes, and all thinges which require nourishment. The end of this prouision is the preservation of y^e Creature, which Nature most carefully studieth (if it might be perpetuall and eternall) thereto to bring it, the goodnesse of the Creator, will nothing wanting, his wisdom will haue it waite vpon the necessitie of the Creature: wherefore as the Earth is called the mother of all thinges, not bicause it bringeth

geth them forth onely, but yeeldeth them perpetuall nourishment, so is the countrie of all people to them named, the parent of all parents. Then by natures lawe, all things being abundantly ministred vnto vs for the preservation of health at home in our owne fieldes, pastures, riuers, &c. howe can the wisdom of God, and his goodnesse, stand with the absence of medicines, and remedies necessarie for the recouerie of health, the need being as vrgent of the one, as of the other: and so as great an occasion of practise of the same goodnesse and wisdom in the one, as in the other? which being most plaine and euident, it followeth necessarily, that the medicine should be as ready for the sicke, as meate and drinke for the hungrie and thirstie: which except it be applyed by the natieue countrie, can not be else performed. It is knowne to such as haue skill in nature, what wonderfull care she hath of the smallest creatures, not only giuing to euery part of them a carefull discharge of sundrie duties, as of attraction, retention, concoction, expulsion of excrements, distribution, and such like, but also to the whole creature, a knowledge of medicine to helpe them selues, if happily diseases annoy them: neither out of *India*, nor *Arabia*, but from their very haunt: which being not denyed to them, much more is graunted to vs, in so much as (the worke of nature being most excellent in man) she is more vigilant ouer mankinde, then ouer other creatures, as by the shape thereof most plainly appeareth. The Swallow cureth her dimme eyes with *Celandine*: y^e Weasel knoweth well the vertue of *Heerbgrace*: y^e Dove the *Veruen*: the Dogge dischargeth his mawe with a kind of *Grasse*: the Spider is triacle to the Munkey: y^e Hippopotamus dischargeth y^e abondance of his bloud by opening a vaine: & Ibes is said to haue shewed the vse of the Clyster: and to long it were to reckon vp all the medicines which the beastes are knowne to vse by natures direction onely, and those not so farre fetched as our drugges, but familiar with them, and taken from the place of their foode: it being very probable, she hath bestowed this gift euen vpon all, one hauing interest in natures care as wel as an other. By this then may we gather, if nature faile not the very beastes in this behalfe, neither sendeth them to borrowe a farre off, much more is that performed vnto vs the Lordes of all the creatures, and for whose vse all thinges were created: except we be thought lesse subiect to diseases then they, wherein we be so little priuiledged, that no creature in that respect is so fraile as we, and those most subiect

to infirmities, which are governed and dieted by vs. So that we of all creatures, haue greatest neede of Natures liberall hand in this behalfe. For be it for the most part, we are more healthfull then sickly, and so haue greater vse of the meanes of keeping health, then of restoring, yet hardly can a man say which of them is more necessarie to be ready and prest at hande, the daunger of diseases being alwayes imminent, although diseases them selues be not alwayes present. Nowe, if to any the reason seeme weake from that which should be to inferre a being thereof, we are to vnderstande in the workes of God, what so euer should be, is: he being a workman of an absolute power and cunning. But saith one, the East and West Indies, *Arabia, Barbarie*, the red Sea, are the Mines, as it were, & the fountaines of medicines, and *Spaine, Portugale, and Venice*, the ventes of such things, and Nauigation the meanes to obtaine them. It can not be denyed, but those countries yelde many straunge thinges, whereof we take vse with great delight, and Nauigation serueth greatly for communicating of commodities, and enterchange of merchandise: but howe farre, and of what commodities? Verily of such, as if our delicacie would giue vs leaue, we might wel spare, being things rather of superfluous pleasure, then necessarie reliefes, & seruing rather for a certaine pompe, then for maintenaunce of life: and which without great working of the witts, might be proued to bring more harme to our countrie men, then commoditie: both in respect of the diuersitie of complexion of our bodies from those of straunge nations to whome they properly belong, the corruption of their outlandishe wares, the selling of one thing for an other, and the withholding from vs the best of choyce. But of this hereafter. Moreover, Nauigation being of a later inuention then the necessitie of medicine, neyther practised of many nations at this day, can not supplie this want, or if men beganne then first to be diseased, when they beganne to finde wayes in the Sea to those farre countries, doeth it not greatly detract from that providence whereby all things are guided, to lay the recovery of mans health vpon the aduentures of Merchants? and the disease beeing in the one parte of the worlde, to haue the medicine in the other; yea, as farre distant as the East is from the West, and the life and death of a man to stande vpon a halfe penie weight of Scammonie, or a dramme or twaine of Rhewbard. Nay, which is yet more absurde, that the health of so many Christian nations

should hang vpon the courtesie of those Hea then and barba-
 rous nations, to whome nothing is more odious, then the ve-
 ry name of Christianitie: and who of malice do withhold from
 vs such medicines as they knowe most for our vse. Where-
 vpon the Turke denyeth vnto the Christians at this day, the
 Terra Lemnia, a medicine to be preferred before the chefe of
 those we persuaide our selues to inioy. The corruption of their
 drugges, is it not so great, that in the light of all knowledge,
 scarce one is able to discerne the right Bolus Armena, from y
 Ocre of *Apulia*, or to discover y adulterating of Ambergreete,
 and Muske, with a number of other corruptions, which haue
 gotten strength by custome of errour? Thamarinds are coun-
 terfeted with Prunes, Scammonie with the milke of Spurge,
 Manna with Suger & the leaues of Sene, Aspalathum with y
 inward part of y root of an oliue tree, Frankencence w Rosin,
 Bdellium & Sarcocolla with goms: for Bolus Armena is sold
 a red earth out of *Apulia*, for Malabathrum a leafe of a Limon
 or Orange, for Turpeth some other root dipped at both ends
 in Goom. Which be as like in vertue to y simples wherof they
 beare the visard and maske, as chalke to cheese, according to
 the prouerbe. And greatly thou art deceiued, to thinke our
 Nauigations store vs with auncient medicines, wherewith
 Physicke in old time hath ben furnished. For at this day nei-
 ther is Balme knowne vnto vs, neither is Xylobalsamum, nor
 Cardamomum, nor Amomum, neither Costus, neither Cala-
 mus odoratus, Aspalathus, Agallocum, Narcapthum, with the
 most of y noble auncient medicines: so y Nauigation hath not
 at any time supplied this want vnto vs, & how it should here-
 after I know not, except *Galen* take paines againe to saile in-
 to *Cyprus*, into *Palesine*, and *Lemnos*, to gather and make choice
 with his owne handes. For what hope is there to be had of
 the prouision made by Merchants: who buy to sell onely,
 and thereof to reape gaine, and by reason they be vnlearned
 if they would be faithfull, yet must they faile greatly in this
 point, and then must we vse such Medicines as we can come
 by, and the patient recover such health as he may. For the
 most part, these drugges come out of *Spaine* or *Portugale*, ei-
 ther fetched of vs, or brought of them, yet neither of the euer
 hath borne name of yeelde of the best simples, so that if they
 be of those countries, then they are not such as they should
 be: If *Spaine* and *Portugale* fetch them else where, then lyeth
 the assurance vpon their credit. Or let me know how they dis-
 cerne y Coriander of *Ethiopia*, y blacke Helleborus of *Cyrene*,
 the

the Amomum of *Scythia*, the Myrrha Troglodytica, the Opiū of *Apulia*, (which are counted the best) from the same growing in other places, which neuer carried name of commendation for such simples. The Coloquintida growing alone vpon the plant, is much suspected of good Physicians, the Squilla that hath no fellowes, is thought to sauour of a venemous nature, likewise y^e Thymelea: now, whē these are gathered to y^e Merchants hand, who shall tell him how they grow, or who shal inquire but the Philosopher that knoweth what may come thereby to these simples? Neither is the daunger lesse in the manner of laying them vp, and keeping them ouer long: besides, the iust time of gathering being either ouerpasse, or preuented, greatly diminisheth the vertue of the Medicines. As the vse of Euphorbium is perillous before it be a yere old, and after three yeres, it is naught worth. So Agaricke gathered before it be ripe, or kept past two yeres, becommeth vnwholsome. And as the Peony roote is to be gathered in the wane of the Moone, and the Cray fish to be taken after the rising of the Dogge starre, the sunne entering into *Leo*, so are there many other, which if they misse their due time of gathering, fayle greatly in their vertues. To these corruptions moreouer may be added the washing of the sea, the long iourneyes they are brought, wherby it should seeme, nature had denyed vnto vs the vse of them, as to whome they were not of her yeelded, with such difficultie, and as it were, by constraint, they come to vs. Then if the best of ancient simples be partly vnknowne and wanting, partly adulterated, partly by age and other meanes spent before they come to our vse, what shall we say, to our compounds and mixtures, which rise of these simples? Can the temper mende them? or a *quid pro quo*, as they call them, serue the turne? No verily, not our turnes, to whome the substitute medicines, as I may cal them, were not appointed, being in great part as harde to come by, as the medicines whose substitutes they are, & as much vnknown vnto vs. As for Agallicum, Calamus odoratus, for Amomum, Acorus, for Castorū, Bilphū, for Crocamagmo, Agallocus, with a number of y^e same sort, which these few leaues of paper wil not admit. Neither is it to be thought these Lieutenant Medicines serue at all turnes in the place of the right Medicines, for so should Ginger serue the turne of solefoote to purge by vomitt, which it can not, no more then curdes of Cowe milke can soften and supple like butter, or the dung of the stocke Dove, purge like Euphorbium, or the Dock root draw flegme from

the head like Pellitory, which *Galene* notwithstanding maketh substitu-
tuts of these medicines which haue such operation. I co-
clude therefore, seeing Nauigation can not affoorde vs either
the simples, which wee seeme to neede, and those which it
doth, both corrupt and counterfet in the greatest part, we haue
neither to craue thereof in this point aide, much lesse to trust
thervnto. Now y simples being but (for the most part) bastard
ware, how can the compounds that amount of the same be o-
ther then counterfet? Wherevpon as *Cardanus* saith in his
Method of curing, the wise magistrates of *Venice* haue often-
times forbidden the making of Triacle & Mithridatum, by-
cause the simples could not be had, whereby they shoulde be
copounded. Which if *Venice*, y greatest mart in this part of the
world of such wares can not auouch, what can we hope for frō
other places? that a man would maruel to see the great store
of them in al shops of Apothecaries vnder the names of Triac-
le and Mithridatum of Andromachus, and it being required
in Triacle before it be vsed, it shold haue a time, as it were of
mellowing, which of *Galene* in his booke of Triacle to *Piso* is
extended to 12. yeares, & of *Paulus Aegineta* in his 7. boke by
7. yerres, for those that are bitten or stonge of venemous beafts,
or haue dronke poyson, or are infected with the Pestilence, &
in other diseases, from ten yeares till it be 20. of age. I mar-
uell what assurance we haue of the age of this Triacle, which
is ordinarie in vse, or if we haue none, howe we dare vse it at
aduenture, knowing by age the vertue thereof hath no small
alteration. I woulde these inconueniences where the smallest
which I haue but briefly, & as it were, for a tast runne ouer, yet
were euen they sufficient to stay our ouerhastie vse of such
straunge Merchandise, and to moue vs to betake vs to those
we knowe, both in the blade and in the seede, in the roote,
and in the fruite, and knowe the aire, the hill, the valey, the
Medow where they growe. But this trust vpon outlandish
Medicines haue much more neerely touched vs then so. If a
man woulde say by this ouerhastie embracing, whatsoeuer
straung nations doe as it were, purge ouer vnto vs, we drinke
diuers times rancke poyson in steede of wholsome medicine,
I trow it would iustly moue vs to be aduised, and not to passe
ouer the enquiry of a reason; why such a one shoulde think so,
being one whose vocation tendeth to y charg of the health of
mens bodyes. The right Hermodactiles are commended for
excellent medicines agaynst al paines in the ioynts, as y Gout
& Schiatica, & such like, frō which they Purge grosse flegme.

Doronicum Romanum, hath great commendatio for comfort of heart, expelling poison, against y^e Cough, for avoiding of these vertues dangerous poyson, then should I have lesse cause to exhort our nation to betake them to their Gardens and fieldes, and to leaue the bankes of *Nilus* and the Fens of *India*. The comon Hermodactils being a kind of poyso, called Ephemerum, so named, because with such swiftnes it chargeth & ouerchargeth our vital spirits, that it killeth him that hath taken it in one day. The other commonly called Doronicum Romanum, & vsed for an especial cordial, so that it hath place in the electuary of pretious stones, in the electuary of Amber, in y^e cordial pouder, this Doronicum, I say, called of *Mathiolum Densoniacum*, that is to say, diuelish, noting therby the vertues thereof, is no baser poison, then a very kinde of Aconitum, by *Mathiolum* experience, which he confelleth himself (before hauing ben abused by the common errour) first to haue learned of *Iacobus Anthonius Cortusius*, a man very skilful in the nature of simples, which *Iacobus* taught him the experience by giuing it to dogs, which it killeth. Nowe if by reason no such danger hapeneth to vs, by y^e vse of them, they seeming not so dangerous: we are to vnderstand they be giuen in smal quantitie, and mixed with diuers remedies against poison, y^e good prouidence of God providing so, y^e otherwise they should not be ministred, as in y^e purging electuary of *Diacnion*, Hermodactils are bridled with Cinamon, & y^e pouder of *Diatrageanthum frigidū*, wher in deed it hath some what to large scope, being better tempered in *Benedicta*, with cloues, Parsely seed, *Galāga*, & Mace, & in y^e pills of Hermodactils with Aloe, Mirobalās Bdelium, y^e seed of Herbgrace, which haue force against poison, the which smal quantitie of the being bridled & dulled with other medicines, especially such as resist the force of poisons, is not deadly vnto vs although great hurt thereof muste needes ensue. I haue stode the longer vppon this point of straunge medicines, in answering the supplie by navigation, the rather, because it seemeth most to make against vs in the maintenaunce of our home medicines, & brederh, as it were a lothsomnes of those blessings of God, which we daily may at comādmēt enioy. But hitherto hath only ben shewed y^e corruptions & counterfeting of foreign medicines which belongeth to certain only, & not to al: (although those certain be y^e chiefe

chiefe, and of greatest price) and that being foreseene, the prouision out of straunge and farre distant nations, may sell to it, and with that price we speake of. And except they be in respect of their straungnesse hurtfull or vnprofitable vnto vs, the skill of sayling being a meanes to present them at our neede, natures care shoulde seeme no whit to be blemished. The reasons which I haue before alleaged, I leaue to the indifferent Reader, to consider of, and because I am so farre vrged, I easily sticke not to holde, we receiue no small hurt from all the kindes of straunge medicines, whereof I yeelde these fewe reasons which followe.

Our English bodies, through the nature of the region, our kinde of dyet and nourishment, our custome of life, are greatly diuers from those of straunge nations, whereby ariseth great varietie of humours, and excrementes in our bodies from theirs, and so the causes of diseases rising vpon breach of diet, (the diet being of an other sort) must needes be vnlike, wherevpon although their humours be in kinde, and in a generalitie agreeable to ours, as bloode, choler, flegme, melancholie, & such like, yet rising vpon other matter then the same in vs, & otherwise framed by a farre other state of body, by reason of a diuerse kinde of life, the medicines which helpe them must needes hurt vs, not finding the like cause to striue with: and this no doubt is the cause, why we are not able to beare such dose or quantitie of their Medicines, as those nations are, to whome they be natieue. Besides they worke in our bodies after a farre more vnkind manner then they report them to do in theirs, nay they destroy vs, and helpe them, which is an argument to mee, that euery Medicine hath a relation to the diseases of the inhabitant, which if it be profitable to straungers, yet doth it by a constraint and not halfe so kindly. The *Greekes*, as it may appeare by *Dioscorides* in his fourth Booke and a hundreth and two and fiftie Chapter, intreating of Scammony, are able to beare a greater quantitie, yea double then we of Scammony, which is an ordinarie purger with vs. Who saith, 30. graines thereof may be giuen with 20. of black Heliborus, & 60. of Aloe to make a iust purgation, & of Scammony alone 60. graines. Now comon experience teacheth vs the great oddes betwixt Scammonie rawe, as they call it, and the same corrected, which we name Dacrydium, both in vehemencie of purging, and tormenting the body: yet hardly dare we passe aboue 20. graines of the same, & this mixed with Cordials and stomack Medicines. Moreouer their slender correc-

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ting of it, doth argue it to be farre lesse noisome to them the
 to vs, who correct it onely, or at the least, are contented with
 the correction thereof by a little Salt and Pepper, or a little
 Ginger: who for the plentie of excellent simples, which we
 both want and knowe not, and for their skill in the nature of
 those we correct with, might as well haue qualified it as we,
 who first wash it in Rosewater, wherein Cytrea Myrobala-
 nus, Spike, and Cinamon haue bene boyled: in which also we
 let it steepe foure and twentie houres, then drye it, then mixe
 it againe with oyle of sweete Almonds, and some Goom for
 Tragacantha, & last of all bake it in a Quince, couered round
 with paste. Who hath not horror of the torments which both
 the Hellebores bring to the body? yet saith *Paulus Aegineta*
 in his seuenth Booke, and fourth Chapter, the blacke Helle-
 borus purgeth yellowe choler from the whole body, without
 paine: which can not be verified of our bodyes, howe so euer
 it be in theirs, and therefore we feare to minister the poudre
 thereof in any sort, but the steeping onely of the barks of
 the rootes, from twentie graines to sixtie, they being bolde
 to take a whole dramme thereof in substance, which is more
 then treble the quantitie, for one dose. These straunge wor-
 kings of these foreigne drugges in our bodyes, and a more
 gentle and kinde working in theirs, doeth it not manifestly
 declare vnto vs, that they were not created for vs? doe they
 not force vs oftentimes with perill of our liues to giue them
 ouer? that the patient knoweth not diuers times, whether he
 should stande rather to the courtesie of his disease, then of
 his potion? There is a simple which hath not many yeares
 bene in vse, brought out of *India*, and highly commended,
 called Mechoaca, it purgeth gently, say they, without vex-
 ing or grieuing the body, without annoying the stomake
 greatly, and ceaseth purging at your pleasure, with a little
 supping. These be great vertues doubtlesse, and I wish we
 could finde them in Mechoaca. For experience the touch-
 stone hath bewrayed it in our bodyes, to be of a farre other
 operation, it tormenteth the body, it annoyeth the stomake
 much, neyther doeth a supping stay the vehemencie of pur-
 ging, and this haue I partly by myne owne experience found
 in Mechoaca, and partly by the experience of my friendes,
 who vpon the vse thereof haue much complained of these
 accidentes. That iuyce, or rather milke of Poppie, which
 is brought out of *Asia*, named Opium, it is not vnknowne
 to all the world, what a marvellous force it hath in benum-
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ming the sence of feeling, and vtterly extinguishing the naturall heate of the body, so that we feare to giue thereof into the body about the weight of two graines, and those corrected with Saffron, Castorium, and such like, least it cast the patient into such a sleepe, as he needeth the trumpe of the Archangel to awake him. Nowe, the same Opium being taken of the Turkes, Moores, and Persians, bringeth to their wearied and ouertrauelled bodyes, a maruellous recreation, in such sort, as they ordinarily vse it therefore as a present remedie, not in the quantitie of two graines or twentie, but euen an whole ounce or twaine at once. And *Hollerius* in his *Scholia* vpon his Chapter of Phrensey, saith, that *Rondeles* a learned Physician, and the French kinges Professour at *Monpellier*, reported vnto him, that he had seene a Spaniard take thereof into his body halfe an ounce at one time, without hurt. Wherefore if the difference of our bodyes from those of straunge nations be so great, that the thing which helpeth them, destroieth vs, that cureth them without annoyance, doeth vehemently torment vs: I would wish vs to bee better aduised, then to bee so ready to embrace them, as to contemne in comparison of them, the medicines which receiue, as it were a taming, and are broken vnto vs by our owne soyle: neyther art thou here to looke the wisdom of the Physician shoulde consider the varietie and diuers dispositions of the bodyes by age, complexion, region, sexe, &c. and thereafter to temper these medicines, and so to auoyde the daungers, for the question is not of the manner of vsing these thinges, for then should such consideration haue place, but euen of the very nature, which no manner of vse can alter. Yet are these simples excellent creatures of GOD, made for the vse of men, but not for all men, and although we may receiue helpe from them, by a certaine generall communitie that our bodyes haue with those of *Arabia*, *Barbarie*, and the rest, yet no doubt, as I haue shewed in a fewe, so wee receiue by the vse of them so much the lesse good by them, as wee most differ from them, and that which wanteth of the perfourmance of good to vs, must needes turne vs to much harme, the vnhelping parte, (as I may call it) alwayes working, and so euer harming. Neyther doe I see why the medicines of *India* or *Aegypt* should be layde vpon vs, more then the *Indian* or *Aegyptian* dyet, which is to eat Lysards, Dragons, and Crocodiles: for if the proper medicine doeth alwayes regarde his proper aduerlarie,

uerfarie, which causeth the disease (as no doubt it should doe) then there beeing a great difference betwixt our humours and theirs, as much in a manner as is betwixt the flesh of a Crocodile and of a tender Capon, our medicines which are to fit vs, must needes be of an other kynde then theirs, which in our bodyes not finding such humours and extrements, as that straunge dyet doeth ingender, must needes seaze vpon the very substance of our bodyes, to haue somewhat to worke on: which painefull working especially of the purgers, causeth the common saying amongst the people, to the great discredite of our art: there is not a purgation, but it hath a smacke of poyson. Truth it is, no purgation can worke without natures annoyance, being in part a pricke of nature to auoyde her excrements: but when shee is so prouoked that shee sweateth colde sweates, that shee giueth ouer, that the patient soundeth not by the excessse of purging onely, but for the most part through the euill qualitie of the medicine, it is surely an argument, it wanted his proper subiect to worke in. If needes we will take vnto vs the practise of such straunge medicines, (I call them medicines according to the common phrased, else properly bee they matter onely) it were to bee desired (which in parte is perfourmed) that such medicines as bee so perilous, might bee planted in our naturall countrey, that through the familiaritie of our soyle, they might first growe into acquaintance with vs, before wee entertaine them, not into our bosomes, but into our heartes, and chamber them with out vitall spirites. And as it is sayde of the tree *Persea*, which in *Persia* being poyson, translated into *Aegypt*, becommeth wholesome, bearing fruite to bee eaten, and good for the stomake: so those natures receiuing such mitigation of our soyle, might in time better fit vs then they doe, which as it can not alter their nature, beeing impossible to be done by chaunge of place, so doubtlesse might it purge away that euill qualitie which annoyeth vs, and seemeth rather to be an euill complexion, and as it were a cacochimie and disease of the thing, then any necessarie proprietie belonging to the nature. This which hath bene saide of *Persia*, is also to be scene in other simples, which in other places are poyson, and kill with the very shadowe, yet brought into *England* and planted with vs, cleane chaunge that venemous qualitie. Vgh called *Taxus*, of *Dioscorides* is saide to be so daungerous, and of such venemous nature,

that in *Nauarre* the very shadowe thereof poysoneth him that sleepeth vnder it: and *Argemeta* saith, being taken inwarde, it stranglenth, and swiftly killeth. This *Taxus* notwithstanding, being so perillous in other places, our English soyle hath so reformed, that boldly our children doe eate of the fruite thereof without daunger: the like may be verified of our Hemlocke, which although it be to be numbred among the poysoning hearbes, yet it is farre behinde that which groweth in *Candie*, or *Megara*, or *Cilicia*, scarce to be accounted poyson, in comparison of that in those countries. Nowe if thou shalt thinke (gentle Reader) as the chaunge of a region altereth some qualities, so all, and thereby empayreth the vertue of the medicine: thou mayest easily be deceiued. For as they depend not one vpon an other, so may the one be well without the other, though by one common forme, they seem to be linked together to make one nature. Rhewbarb is knowne to haue two qualities, one contrarie to an other, of purging the body, and stopping: yet by steeping may the one be separated from the other, the purging vertue being drawen out by steeping, and the stopping still remayning in the sustaunce steeped: so likewise may the noy some qualitie of the medicine be eschewed, the wholsome and medicinable vertue notwithstanding, being in full force, yea greater retained, I say greater, in so much as the hurtful qualitie would hinder the operation of the healthfull, which being freed, and vnyoked from the other, doeth farre better accomplish his worke. Of all kindes of Honie that of *Greece*, and namely of *Assica* and *Hible* are most commended, the next price is giuen to the Honie of *Spaine* and *Nauarre*: yet it is certainly knowne by experience, that the English Honie is most agreeable to our English bodies, and greater quantitie thereof may be taken, with lesse annoyance, yea none at all to those which are not of too hot a temper: the other kyndes being more fierie, more apt to engender choler, and to inflame the bloud, and more vnfit to loose the body. Whereby we may evidently see, that Nature vsleth not one shooe for euery foote, but cyther ministreth a diuers commoditie in kinde, or else by the countrie, ayre, and soyle, doeth so temper it, that greater vse may be thereof to the inhabitant of the same countrie. By this then which hitherto hath bene saide, it is manifest wee receiue great hurt by the vse of straunge medicines, and not vpon reason onely, but from playne experience, even with hurt to our owne

owne bodies, which as it is the greatest price of knowledge, so therefore ought we the more to set therby, and more carefully to seeke to auoyd the daunger. Again, it is euident, that the planting of straunge simples frameth them more to our vse. Wherefore as there be many excellent Gardens in Englande, especially in London, replenished with store of straung and outlandish simples, it were to be wished such endeouours were of others followed, that so we might acquaint vs better with these straungers, and by *Vsu capio* make them our owne. But what soyles will brooke all thinges? it is true, yet no doubt of those that it will brooke, which I dare say are foure or fise hundreth, this frugalitie of nature toward vs as it is thought, might beare a greater showe, and more safely vse them, especially the purgers, which carrie with them greatest anoyance. Now if it be objected, the force of outlandish simples are thereby more feble, as we finde the *Organ* of *Candie* surpassing ours in strength, I meane the same kinde with that of *Candie* planted in the Gardeins, which may be sayde also of other straunge hearbes planted by vs. It can not be denied but they are so, neither can the straunge simples in all pointes be equall with his kinde, keeping his natie soyle, yet is the difference scarce halfe a degree vnder, or if it were a degree full out, what reason were it to fetch that one degree with much perill, and charge, as farre as *Candie*, *Spaine* or *Venice*, or from an other worlde: whereas a little increase of the quantitie of the thing, would easily supplie that want, though I mention not the gaine of fresshnes of y same, which maketh no small recompence of wanting in the force: neither is the nature or vertue of a medicine to be esteemed by taste or smel, neither by the force it hath against the disease, the nature of a medicine lying in an equall matching of the cause of the disease, which if it ouermatch, so farre off it is from the prayse of an wholesome medicine, that it becommeth a cause of a contrarie disease, wherefore the commendation of a medicine lyeth not in force, but in such force. And therefore the counsell of the best Physicians is, if the disease will beare any delay, as the most doe, rather to applie a medicine of weaker force, then at once with a vehement one, to shake the frame of nature. And the weaker medicine being weake, either in respect of the nature of the simple, or the small quantitie, they counsell rather to vse that kinde of curing which is by the febler medicine in kinde, then by reason of the vnder quantitie. For what skilfull Physician would cure a small distemper

of heate, and as it were in the first degree, with a small quantitie of Opium, or Mandrake, or Henbane, being colde in the fourth degree, rather then with the iust quantitie of Endiue, or succorie, or diminish a small excesse of humours, with an vnder quantitie of Coloquintida or Scammonie, rather then with the iust quantitie of a feeblr medicine? Wherefore vpon good reason they conelude it to be farre safer for the patient, to cure with contraries of feeblr force, either often repeated, or in a greater quantitie applyed, then with a maine force of a medicine of equal strength at once to expel the disease, nature abhorring all vehement and souden either emptying or filling, heating or cooling, or any other kinde of souden alteration, which being grounded vpon good reason, the delaying of the force of straunge medicines by our soyle, serueth greatly for the commendation both of planting them with vs, and of the medicines themselues planted. The simple stil keeping within the compasse of y^e matter of a medicine, neyther being so diminished, but that by increase of the quantitie, it may match with the disease, which no man with reason can denie. Nowe, if the greatnesse of the quantitie happily procure loathsomnesse to the patient by extraction, that inconuenience may easily be auyded: by which meanes a pound may be brought to an ounce, an ounce to a dramme, and a dramme to a fewe graines, to please the patient with. Such of straunge medicines as will not brooke our climate, thereby declare the euill disposition they haue to cure the infirmitie of our bodies. Euery medicine is as it were a meane betwixt nourishmentes and poysons, excepting those medicines which are applyed outwardly, which may both be of nourishmentes and poysons. In this meane betwixt these extreemes, there is such a scope and breadth, that some medicines incline to the one, and some to the other. Nowe the best are such as rather incline to nourishments then poysons, which as they doe fight against the disease, so haue they a certayne token and pledge of greement betwixt our bodies and theirs: whereby they acknowledge vs for friends, and not common enemies with the disease: y^e other medicines which haue no such token & earnest, being apt, as well to destroye vs, as to take awaye the disease, and so ioyne fellowshippe with ranke poysons. Then our native soyle being by the ordinaunce of G O D the fittest to yeelde vs nourishment, from which our Cattell and fruites haue a nutritiue or nourishing iuce, whiche render the same a-
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gaine to vs, what can wee thinke of those medicines, to whome our soyle hath not a droppe of iuce to yeelde vnto, and giueth no intertaynement. Verily wee are both to learne thereby, that nature doth furnishe vs otherwayes, and also greatly to suspecte them to be of an extreeme kynde of medicines, the spices onely excepted, and such as are sayde to be sympathicall to certaine partes of our bodyes, which notwithstanding, lesse serue that vs the more straunge and foreigne they be. What shoulde I speake of the vnmeasurable charge and cost these straunge medicines put vs vnto? in my opinion if it were but that, wee might be stirred vp to this or such like consideration: Hath God so dispensed his blessings, that a medicine to cure the iawndyes, or the greene sickenesse, or the Rheume, or such like, shoulde coste more oftentimes then one quarter of the substance that the patient is worth? and the prouision of a whole yeare, whereof wife and children, and the whole familie, shoulde with thinges necessarie be maintained in health, be wasted vpon the curing of a Palsey, or a Chollike, or a swimming of the braine, or any other disease whatsoeuer? is Physicke onely made for rich men, and not as well for the poorer sort? doth it only wait vpon princes palaces, and neuer stoupe to the cottage of the poore? doth it onely receiue gifter of the Kinge, and neuer thanks and prayers from him, that hath but thanks and prayers to bestowe? or doth the Lordes goodnesse passe ouer them of lowe degree? hath hee respect of persons? yea hath God giuen the beast a remedie out of his owne foode and pasture (as it is most certainly knowen) with a skill to vse it, and hath he set a iourney as farre as from the Sunne rising to the going downe, as it were a wall of brasse, and the fierie sworde of a Cherubim to keepe vs from the atteinuing of salues for our sores? iustly may we thus complain, especially those of the poorer sort. And if Physicke (as it is in deeede) be an art common to all kinde of men, all sortes of nations, all estates, and conditions of men: I woulde knowe why the meanes also of performing the actions belonging to the same Arte, shoulde not be as common? And if it be ordinarie to all nations to fetch their medicines farre; let me know why, as we cease not to trauell for to store vs with outlandish drugges, we carie not thither also our countrie medicines for change, or they of those nations giue not y^e like aduenture for ours? but they are contented with their owne store, & so ought we with ours. If it be not ordinarie, why should it be

be more extraordinarie to one then to an other. The most of our Apothecarie wate is bought from the most vile and barbarous nations of the worlde, and almost all from the professed enemies of the sonne of G O D : shall we say, the Lorde hath more care, or setteth more store by the then by his owne people? that he so furnisheth them, and leaueth vs destitute? or shall we rather condemne the vanitie of our owne mindes, who vn satiably desire straunge thinges, little regarding, or rather loathing that which is alwayes at commaundement? But God (saith one) hath not bestowed all thinges vppon all nations, but hath left some thinge to be supplied by the commodities wherewith one nation aboundeth, and an other wanteth, that therevppon mutuall duties arysing, the societie of men might be vpholden. Which obiection, if it carried with it what thinges they were, and of what kinde, that one nation supplieth to an other, and what sort of commodities they be that one nation needeth the helpe of an other in, a more direct aunswere might be made then otherwise I may hit vpon: but I gesse it is neither of water nor fire, nor yet of aire, nor of any thing necessarie for maintenaunce of life, otherwise should the native countrie of each one be rather a stepdame to vs then a natural mother, but it is of those things onely which with healthfull, and lustie bodies wee might be without, if custome had not too much preuayled with vs. And to goe no further then to the vse of Wine in Englande, in many respectes it greatly hurteth vs, yet our ordinarie vse thereof, hath giuen vs such a longing thereafter, that we thinke if wee shoulde want it, many of our dayes werethereby abridged, whereby notwithstanding Rheumes are mightily increased, the sinewes feeble, the naturall moysture and heat of the body ouerhastily wasted, and swift olde age brought vppon vs, with an infinite number of discommodities besids. Which the nations finding where we haue it, do so delay it, that rather they seeme to drinke wined water, then watered Wine, except the aged or such as are feeble stomaked. And diuerse nations which may haue of the best, because they woulde be sure to banishe the vse of it, count it sacriledge to tast it: as the Turkes at this day, who vse in steede thereof a distilled water of Rice steeped in milke, thereby supplying the vse of wine. Neither doe we finde this discommoditie of wine by the abuse of drounkennes or surffeting onely, but even keeping within the three cuppes that *Enbalus* powreth out to wise men: whereof the first is of health and nourish-
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ment: the second of myrth, and ioy of heart: and the thirde of sleepe, so that a draught or twaine doth maruellously distemper our bodyes: which inconuenience we find not by our ordinarie drinke, yea, though it be stronger then wine. If I should compare our Mede with the best wine, and the Metheglin of the Welchmen, with Malmsey, I could take greate arguments from the nature of Honie to proue it. Especially being tempered with certaine wholsome hearbes, which haue vertue to strengthen the partes of the body. And by experience it is knowne, that Honie mixed with water, turneth in time to a wholsome liquor, in taste much like to wine. Wherevpon *Pena* in his Chapter of Honie, folio 21. doubteth not to affirme, that the Mede of the *Polonians* and *Muscovites*, and the Metheglin of the Welchmen, are more wholsome and pleasaunt, then many of the best kindes of wines, he himselfe being a French man, and therefore in his iudgement lesse partiall. Wherefore to conclude this argument, seeing wine (which is the glory of straunge merchandise) is but an hurtfull superfluitie, the rest must needes be farre other then necessities. But medicines being such, as without which our health and life runneth into infinite perills, by causes inwarde and outward, through breach of dyet, vnwholesomnesse of meate, wounds, bitings of venemous beastes, infections of the ayre, and such like, it followeth necessarily, that they be not such as God would haue one nation gratifie an other with, which if they were, greater reason were it to charge the neighbour nations therewith, that thereby their mindes might with performance of such mutuall dueties so necessarie, be in streighter amitie and peace linked, who cease not for the enlarging of limites to vex one an other, rather then the nations so farre distant, who haue neither fellowship of loue, nor quarell of hatred equall with the borderers. Neither would I be so taken, as though I knewe not at sometimes, that one nation hath neede of an other, euen in thinges necessarie, as the supplie made by *Ioseph* to his father *Iacob*, and other nations out of the store of *Aegypt*, but the controuersie is of an ordinarie course, which the Lord vseth in bestowing his blessings, wherewith he doeth fully satisfie the neede of all nations with thinges necessarie, sauing when he punisheth with famine or want of victuals, which is extraordinarie in respect of his accustomed course of preserving his creatures. Nowe, if the strange medicines (for the most part hot) should seeme rather in the whole kinde, then by reason of aboundance su-

perfluous to them, and so more fit for vs, being of a colder temper: we are to consider, the vse of them is manifolde to the inhabitants, and not only to warne them, as the *Aethyopians* called *Troglodites*, although they be parched with vehement heate of the Sunne, are saide to liue with Pepper, not to correct the distemper of their bodyes, which would rather increase it then diminish, but to correct their euill water and waterish fruites, wherewith they in part doe liue. Again, we are to vnderstand, that the disease which is most agreeable with age, sexe, region, custome, complexion, is alwayes most daungerous, as ingendred by an exceeding vehemencie of the cause, whereto Nature hath yeelded, and so requireth a like vehement medicine: wherefore if the Arabian, the Indian, the Spaniard, fall into colde diseases, or such as followe colde: no maruell though Nature hath ministered vnto them plentie of strong wines and spices, which the Northren nations neede not. Who as they be more apt to fall into such diseases then they, their temper thereto agreeing, the ayre and region furthering the same, so are they not thereof so daungerously sicke as they of the South countreyes, and therefore require not so forcible a medicine. But I mynde not to stande to shewe the vse which foreigne nations haue of their commodities, let them see to it. Hitherto hath bene shewed, both that they be hurtfull vnto vs, and that it is not absurde for hot regions to abound with hot simples, the vse of them being diuers, both in respect of curing their bodyes, and other vses without the compasse of Physicke. These be the reasons which moue me to suspect the vse of straunge drugges, and driue me to thinke, that Nature hath better provided for vs, and as the Indian, Arabian, Spaniard, haue their Indish, Arabian, and Spanish medicines, so also the Germane hath his, the French man his, and the English man his owne proper, belonging to each of them. I knowe gentle Reader, nothing doeth more hinder the accepting of trueth diuers times (especially with such as see with other mens eyes) then the person of him who first propoundeth the matter, being taken rather to be an opinion of one, then an yndoubted trueth to be cherished of all y^e who haue interest therein. Wherefore that such might be satisfied, I will adde so my former reasons taken from the nature of the thing, the authoritie of moe Doctours then one, who agreeing with this which I holde, may bee a meanes to drawe the gentle Reader the more seriously to consider of

this matter, and trueth may take some strength thereby, and winne the more credite. *Plinie* in his foure and twentie Booke of his historie, and first Chapter, hath this sentence, thus much in English: Nature would that such only should be medicines, that is to say, which easily might be come by of the common people: easie to be found out, without charge taken from the thinges whereby we liue, but in processe of time, the craft of men, and sleightes of their wittes, found out these shoppes of straunge drugges, in which a sale of mens liues is offered, wherevpon confections, and infinite mixtures began to be extolled. *India* and *Arabia* a man would thinke he were in them, and for a little gall or small vlcer, a medicine must be fetched from the redde Sea: whereas euery day the poorest doe suppe with true medicines. And in his two and twentie Booke, and foure and twentie Chapter, Wee doe not meddle (saith hee) with the medicines taken from the merchandise of *India* and *Arabia*, or of the newe world, they are not fit for medicines and remedies: they growe too farre off, they are not for vs, noe, not for the nations where they growe, else would they not sell them away. If we shall needs vse them (saith he) let them be bought for sweete perfumes, and sweete oyles, and dainties, or to serue superstition, bicause when we pray, we burne Frankensence and Costus. And thus much out of *Plinie*, whose iudgement as it is auncient, of a thousand yeares, so is it of him, who most diligently sought out the mysteries of nature, & published them for the vse of posteritie. Nowe if haply it be objected, that *Plinie* might well verifie that of *Italie* which *England* can not performe, we must vnderstand, that *Plinie* reasoneth from nature, which serueth for al nations of the world as well as for *Italie*, and directeth his penne, not onely against the medicines straunge to *Italie*, but euen against all that are farre fetched and dearly bought, as appeareth plainly by his wordes. To this sentence of *Plinie*, I will adde the iudgement of two Physicians of late time, lest *Plinie* being no Physician, should be thought an vn sufficient testimonie. *Fuchsius* in his first Booke of compounding of medicines, and seuentie fixe Chapter: thus agreeth with *Plinie*. If we were not so carried away with the admiration of straunge things, and were not fooles (saith he) who had rather vse medicines fetched from straunge and farre countries, (contemning our native medicines) the such as grow in our gardens: we might make honey serue in steed of *Manna*. But with the exceeding cost & charge,

which those medicines put vs vnto, we are worthily punished for our follie. Loe, here two witnessses, the one a great Philosopher, and the other both a Philosopher and a Physician, comparable with the best of late dayes:

The thirde witnesse with *Plinie* and *Fuchsius*, is *Martino Rulandus*, to whome the students of Physicke owe much for his *Medicina practica*, and other workes. This *Rulandus* in his preface to *Medicina practica*, hath these wordes: thus in English: We haue simple medicines (easily had, homely, of our owne countrie of Germanie, to be bought with litle monie or none at all) ready (saith he) and intreated of in writing, by which onely all kindes of diseases are certainly and vndoubtedly cured, oftentimes better and much more easily (beleue reason and experience saith he) (and that with no hurt or daunger) then with the long compouendes of the Apothecaries, which are costly, euill gathered, without knowledge of the Physician oftentimes vnperfectly mixed, and vnskillfully confused, and as vnskillfully boyled, oftentimes putrified, and by age of force wasted, slovenly and with great negligence confected. In which wordes *Rulandus* briefly hath comprehended in a manner all the discommodities of straunge medicines. These testimonies I rather haue alledged gentle reader, that thou mayest knowe this my opinion is not mine onely, and newe sprung vp from the leasure of a student, who might easily be ouertaken with a speculation which neuer could be shewen in vse and practise, but hath with it the voyce of authorite, and suffrages of excellent Philosophers and Physicians, although they haue not of purpose and in a set treatise handled this argument, as thou seest: which notwithstanding containeth in deede the matter of a great volume. Hitherto hath bene shewed the great inconueniences and daungers which rise of the vse of straunge medicines, by reason, by experience, by authoritie of Philosophers and Physicians. If my reason be euill gathered, the experience false, the authoritie not authentically, what haue I lost thereby? a fewe houres meditation, and a fewe lines writing, or my credite impayred with some day. If my credite could either buy such vertues to straunge medicines as they carrie the name, or purge the stops of counterfet stuffe, or redeeme the harmes they haue done, I would verily esteeme as much of the change, as he which made exchange of brasse for golde. Although I weene it be a propertie to mans weaknesse vnauoydable of any to

erre, and therefore if obstinacie be not therewith coupled, alwayes found pardon. But if my argumentes rise from the causes and effectes of these foreigners, and causes and effectes of our bodyes, which are of all argumentes the most forceable to establishe or ouerthrowe any thing to be decided by reason, and the authorities such, as iustly exception can not be taken against: blame me not (gentle reader) though I be carried into this persuation my selfe, and of a loue and zeale to benefite thee, haue published that which I haue conceyued of this argument. If I be deceiued in my iudgement of straunge drugges, (which I wishe with all my hearte I were) these reasons, the wofull experience, the authoritie of such men haue induced me. Which if all may be answered, that which seemed more then doubtfull before, shall by this controuerisie shine most cleare, and truth as it were wrought with the fire of reason, receiue greater strength and perfection.

Thus much touching the vnablenesse of strange marchandise to performe vnto vs sufficiencie, yea any measure of medicines as belonging vnto vs properly, and the discommodities of them. Nowe, if straunge medicines serue not our turnes, and all medicines be either straunge or home borne, it must needs followe, that the home medicines are most naturall and kinde to vs, except a man woulde say, all medicines bringe harme vnto vs which is not of the nature of a medicine, being an instrument of performing remedies vnto vs, or if it were so, yet haue we this by experience, that straunge medicines doe more annoy vs, then straungers, yea destroy vs, and restore them: wherefore home medicines, and of our countrey yeeld, of equitie must necessarily performe the same to vs, which their medicines doe to them. Else I woulde knowe why wee should be inferior vnto them, or one nation more priuiledged that way then an other, the neede being common, and the prouidence of God all one, yea such as rather then remedie shoulde neede the chariote of the Sunne to fetch it from one ende of the worlde to the other, or be so farre to seeke as our common drugges are, he hath lincked the remedy in many thinges, so streightly to the cause of our hurt, that euen the selfe same which harmed vs, carieth with it amends. As the Scorpion rubbed vppon his sting, cureth the same. Likewise the *Ranie* deuised and applyed hote to the wounde, cureth her venemous biting, and so the *Pastinaca marina* as it bringeth most daungerous hurt, it refuseth not (being thereto applyed) to minister remedie. Which practise of nature

might veryly moue vs to thinke, her meaning is not to sende vs either into *Arabia* or *India* for ayde for our griefes, but thereby to commend her care vnto vs, and giue occasion of praying Gods prouidence, and stirring vs vp to make diligenter search into our owne prouision, and to make better triall, then we are wont of the same. Wherein the great liberalitie of G O D appeareth in such large measure, that rather superfluitie, then sparing may be noted herein: in that both one simple nature carieth with it the vertue of many medicines, and many simples, remedies against such diseases as we might be thought like neuer to be subiecte vnto, and such thinges as in respect of their nature might seeme vyle vnto vs, affoord vs (being skilfully applyed) most souereigne medicine: whereof for a taste I giue two or three examples: Milke is either to be considered in all the partes together, or them seuered. All kinde of Milke boyled, especially burned with stones taken from the sea shoare, helpeth al inwarde vltcers, chiefly of the iawes, the lunges, the guttes, the blader, and the kidneys, it is good against the itch and wheales, and it helpeth bloody fluxes. New Milke is good against frettings made with poysons receiued inwarde: as of Cantharides and such like: it is profitably gargled against swellinges & frettings in the iawes. The whay of Milke is good to purge the body, especially of such as be malancholike, and disposed to the falling sickenes, leprosie, and breaking out with scabs. The cheesie part of it, as curdes, fresh without salt, softneth the belly, which pressed and broyled stayeth the lax. Cheese layde on, helpeth the inflammation of the eyes. The butter of Milke dronke, softneth the belly, and serueth against poyson for want of oyle, rubbed vppon their goomes with hony helpeth the tooothing of children, and cureth the itching of their gooms, & soares of their mouthes. It helpeth such as are bitten of the serpent called *Aspis*. The soote of butter is very effectuell against watering eyes, and swiftly skinneth soares. Thus thou seeest reader what treasure is hid in milke, (euen an excrement) being vsed both whole and in partes. That which I haue saide of Milke, belongeth also to most of creatures, which both all serue for medicine, and each of them for sundrie purposes: whereby natures endeuour to furnishe vs with all helpe of medicine may euidently appeare, yea, most of al, when she semeth to be so ieaulouse ouer our health, that shee prouideth against Drysin us, against y Scorpion, the Viper, and Ceraustes, and the most of venomous bitinges of

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Serpentes, wherewith notwithstanding we are not as other nations encombred, and those not common medicines onely, but euen proper vnto them. As the venome of Dryinus is abated and vtterly extinguished with the Trifolie, and with all kinde of mast, be it of the Beech or Oake, or of any kind of tree that beareth Acornes. Peneriall cureth the Scorpions sting. Against the byting of a Viper, Garlike, Onyons, and Leekes newe gathered, are principall triacles, wherewith also the venome of Ceraustes is ouermatched. Ergo, if Nature sayle vs not against the venoms of straunge serpentes, from which we be freed, by reason of the temper of our region, repugnant to their natures, (all thinges being done in the actions of nature, in exquisite wisdom, and by a precise rule of Gods providence) much more are we furnished against the diseases bredde in our bowels. That which hath beene sayde of venomous beastes, may also be shewed in the cure of straunge diseases, wherein Nature seemeth to be as carefull as in the other. The French pockes is an *Indian* disease, & not knowne to this part of the worlde within this hundreth yeares, before that voyage of *Charles* the Emperour, which he tooke against *Naples*, where being brought ouer with the *Spaniards* which returned with *Christopherus Columbus*, who first discovered the West Indies, it hath since infected the whole world. Now, this straunge and *Indian* disease hath nature provided remedie against, not onely out of *India*, as the *Guaicum*, and *Salsa Parilla*, but euen out of *Europe* as effectually: as the *Smillax aspera*, wherewith *Fallopins* saith at *Pisa* he cured diuers of the French pockes. And *La Reniere* in his French Apologie, affirmeth the same to be done with the essence of the Primrose and Couflip. The anoyntinges with Mercurie is knowne by dayly practises, what force they haue, against this moste greuous disease, which althoughe some doe mislike, because vndiscretely vsed, it is somewhat dangerous: yet *Antonius Chalmereus*, a skilfull Surgion, in the 5. booke of his *Enchiridion* and 5. Chapter, affirmeth, that therewith he hath perfectly cured diuers without daunger, and if it hath otherwise fallen out with some, that it hath rather proceeded of vnskilfull vsing, then by the Nature of Mercurie. Nowe, gentle reader, thou art to vnderstande, the Pockes in *India*, being the same disease with that we call the French Pockes, is there a gentle disease, not much differing from the Scabbe, voyde of such greuous symptoms, as it bringeth to these quarters, corrupting not onely the

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the fleshie partes of our bodyes, but euen the very bones also. This testifieth *Fallopins* in his booke of the French Pockes. Yet needes not our medicines craue the helpe of *India* for the cure thereof, no, not although it rage farre more fiercely (as it doth) against vs, then against them: which being euident, let vs consider howe iustly nature may be blamed to fayle in the prouision of medicines. Scarce woulde a man looke for any great vertue of medicine in the Wormes of the earth, being a creature so abiect: yet ioyne they, & clew together wounded sinewes, they cure terrians, they helpe y^e paines of the eares, the toothache, and the pouder of them dronken, prouoketh vrine. The little vermine called Sowes, which being touched runne together rounde like a peece, who would thinke they cured the difficultie of making water, the Iawnes, the Quinsley? for which purposes they be of great force, and for to discharge stuffed lunges, with tough and grosse humours, nothing may be compared. Likewise the Cornes of horse legges called *Lichenes*, although they be base and vile excrementes, yet helpe they such as are taken with the falling sicknesse. The decoction of frogges with salt and butter, is a treacle against the bitinges, stinginges, and poysons of all serpentes, and the ashes of them burnt, stayeth the fluxe of bloude being therto applyed. These base creatures the rather I propounde, that being knowne, the treasures which Nature hath hid and laide vp in them, with such varietie of vertues, we might the better esteeming of her benefites, and the blessinges of our owne countrie, both acknowledge them, accept them, and be more thankfull vnto God for them. The which base creatures the viler they seeme to be, the more commend they the goodnesse of the Creator, who woulde not the abiectest thing that is, shoulde altogether be without, wherewith to serue, and do homage to his Lorde and master: which if these thinges affoorde vs, what may we iustly promise to our selues, and require of the rest, more excellent creatures? Let not the reason seeme straunge and weake to the reader, who art a Christian, which is taken from the prouidence and wisdom of G O D, to proue the sufficiencie of his execution and performance of the same. For if *Galene* thought it reasonable, (as it is most reasonable,) to gather the wisdom and prouidence of the Creator by his worke in the Creature and mayntenaunce thereof, which he in the ende of his bookes of the vse of partes, calleth a point of diuinitie, farre to be preferred aboue the whole Arte of Phy-

Physicke : much more reasonable is it for me, and the reason sounder which is drawn from that diuine prouidence, to the practise thereof. And if *Galene* had that religion in him, being a Gentile, & groping only in the mist of natural knowledge of God, could not satisfie him selfe with a Psalm or Hymne (as he him selfe calleth it) of seuentene staues, euery staffe contrayning an whole Booke (for thus he him selfe calleth his Bookes of the vse of parts) of the wisdom of the most wise God, esteeming that duetie more acceptable vnto him, then sacrifices of an hundreth Oxen, or the most costly perfumes and incense, let it not be harsh in thine eares gentle reader, to heare now and then the goodnesse of our God, his wisdom and prouidence, to be both intreated of, and aduanced of a Christian Physician, and to Christians, to whome the sonne of righteousness hath shined, and scattered those mists of natural darknesse, and hath giuen the earnest of immortalitye. And be assured there is no trueth in Philosophie, but may stand with, yea rather may rest, and be vpholden of Christiannitie. But let vs proceede. *Iulius Bassus*, *Nicerates*, and *Petronius Niger*, as saith *Dioscorides*, thought their country medicines, and those which the native soyle yeelded, most worthy to be exactly intreated of them, belike either thinking them sufficient for the inhabitants, or more agreeable with them. Which homely practise of the nations where he traueled, *Dioscorides* confesseth to haue bene the matter whereof he compounded his golden booke of medicines, which at this day remaineth a rich storehouse to all Physicians. Now then I would knowe why we should more be prouided of medicine against one disease, then an other, of our countrey yeeld? is it bicause such diseases which require strange medicines are more dangerous, or lesse? if more dangerous, then should the remedie for the same be more at hand, then for other: if lesse, why are then the straunge medicines esteemed as most forcible? and if we be lesse subject to such diseases as are cured with them, and so the absence of them may seeme tollerable, why then are tertian agues chiefly cured with *Thamarines* and *Rhewbarb*? whereof the one cometh out of *India*, and the other for the most part out of *Barbarie*. What so euer nature is yeelded to any nation, it serueth either for nourishment or medicines, or being neither nourishment nor medicine, is plaine poyson. Nowe a subduction being made of each of these, one from the other, what part shall we thinke will nourishments leaue to medicines? a farre greater doubt-

lesse then they them selues be, and as they exceede nourishments, so greatly doe they and beyond al comparison exceede the poysons. Wherefore if the moste of creatures in euery nation, be a fit matter of medicine, greatly no doubt are al nations stored with them: which store declareth that as diseases partly rise of breach of diet, and partly through poysons, so Nature would furnish vs with medicines in number answerable to the causes of both, which being not sufficient, argueth that Nature misleth of her purpose, hauing sufficiently declared her endeouour: but Nature alwayes bringeth her workes to perfection, except in case of monsters, which are not ordinarie. Wherefore her will, (she being an instinct of Gods) euer going with the execution thereof, must needs performe that to vs, which he pretendeth in the varietie. But that thou maist (gentle reader) haue better holde and greater assurance of the sufficiencie of thy countrie medicines, I wil set downe briefly according to the varietie and sortes of all diseases cured with medicine, medicines taken from our native soyle answerable vnto them, and effectually to cure them. And bicause medicines haue relation to diseases, I will first touch the diseases, and thereto ioyne the medicines. All diseases are either in the complexion, or frame of the body: such as are in the complexion are all cured by medicine, whiche I named in the beginning of this treatise, one of the instruments of Physicke. Of diseases in the frame, these onely are cured with medicines. Quantitie superfluously increased, or diminished: obstructions, ouerstraightnesse or ouer largenesse of passages in the body. These are onely the diseases properly to be cured with medicine: other diseases which rise of these, either of their owne accord, vanishing by the cure of these, or else to be cured by surgerie, as euill figure and shape through want of proportionall quantitie, that being restored, the figure forthwith returneth, or if not, rather is to be cured with helpe of hand. And luxation of ioyntes, and euill coupling of partes, if they rise of distemper onely, that being taken away with medicines, returneth oftentimes with it, good situation of partes. Likewise, the situation peruerued through distemper, the complexion being restored, the other consequently doe followe. Nowe, hauing declared in generall the diseases which onely require medicine, that euery disease may haue his proper one, I will subdiuide them more particularly, ioyning to euery disease that medicine which thereto belongeth. The diseases

set in the complexion are either in all the parts of the temper thereof, or in one or twaine. In the whole complexion are suche as are ingendred of venomous causes: and those either ingendred in the body, or happening thereto outwardly, they which are ingendred with age in the body, are Cankers, Leprosies, fallinge sicknes, Suffocation of the matrix through nature corrupted, Swounding, through corruptiō of Wormes, ingendred in the body, and these be the diseases of venomous causes bred in the body. Such as happen thereto by outward occasions, are either by poyson taken into the body, or by outward touching procured, taken into the body, as the poy-
sō of Toads, Hébane, Nightshade, Hemlock, Ratsbāe, Quick-
silver, and such mineralls, and last of al infected aires, causing pestilence, and Carbuncles. Such as are outwardly procured, are either without wounds or with wounds: without wounds, infection passing from one to another, as the French pockes. With woundes, venomous bitinges and stingings of beastes, as of Serpentes and mad Dogges. And these are all the diseases saide to be in the whole temper of the bodye, whiche ha-
ving first shewed to be sufficientlye cured by home medi-
cines, in like manner will I prosecute the rest. And herein (gentle Reader) thou art not to looke I shoulde set downe all medicines whiche our native soyle is knowne to bee-
stowe vppon vs for cure of these diseases, which would growe to an infinite volume, I herein referring thee to the workes of those, who of purpose haue written of the nature of sim-
ples, and are authours of practise, but it shall I hope, suffice for this purpose to picke out amongst a great manye, those of choice for these diseases. And first to begin with Can-
kers, whiche beeing not exulcerated, but remaining hu-
mors, are cured (if with any medicine) by the iuice of Nightshade, al the sorts of Endiue and Succorie, with Agri-
monie, w Saint Iohns wort, wild Clarie, called *Oculus Christi*, the flesh of Snailles boiled, Craifishes, greene Frogges, and to conclude, with all kinde of metals and minerals, and a-
mong them Leade, howe so euer it be vsed, is most soue-
reigne. If it be exulcerated, then herein haue the minerals and metals the chiefe place. To the exulcerate Canker belongeth the Wolfe (whiche is naught else, but a Can-
ker exulcerated.) The Gangrene and *Speacelus*, are cured by the remedies of the Canker and Woolfe, the one being a degree of an Vlcer, in whiche the partes begin to be mor-
tified, the other, when they haue nowe lost life altogether.

The Leprosie is an vniuersall Canker, and for outward medicines requireth no other. Among the inward, Plantaine, Whay Hedghogs dried and dronke, helpe greatly. And thus much for Cankers and Leprosies, which as they be diseases hard to be cured by any medicine, so receiue they as great helpe by these our home medicines, as by any of straunge countries. The falling sicknesse, if it be in such as are aged, and haue bene long diseased therewith, is a disease hardly, or not at all to be cured. But where it is curable, these medicines be comparable with the best: the roote of the Mistletoe of the Oake, the runnet of an Hare, the Peonie roote, Enula Campana, the scalpe of a Man, and Asses hoofs, Hisslope, the mylt of an horse, the stones which are found in the mawes of the first broode of Swallowes, fine leaued Grasse, the iuyce of the Couslippe, the iuyce of Horehound with Honie. All suffocations of the Matrix are cured with Plantaine, Pengerall, Hearbgrace, and by an infinite number of home medicines. Wormes, and that infection, is taken away by Coriander seede, Colewort seede, Garlike, Wormwood, and in a manner with all bitter hearbs, with the iuyce of Purslane, with y^e filings of Stags horne, little inferiour in vertue to that, which is commonly taken for the Vnicornes horne, Peach leaues, Hisslope, Mints, Purslane seede. Thus much touching medicines against diseases, ingendred of venemous causes within the body. Nowe touching such as happen by outward occasions: & first of those that by mouth are taken into the body. Against which generally, it helpeth greatly to drinke store of butter in steed of oyle, with warme water, or the decoction of Flaxe seede, Fenigreeke, or Mallowes, and therevpon a vomit, which done, Sothernwood, the roote of Seaholuer, the seede of Neppe, the iuyce of Horehound, the seede of wild Rue, Walnuts, Turnops, Hearbgrace, fine leaued Grasse, with an infinite number of natie medicines, expell the poyson, and restore the patient. More properly to the poyson of Cantharides, belong Pengerall, to Buprestis all kinde of Peates, and womens milke: to the Salamander, Chamepitis, Seaholy rootes: to y^e wormes of the Pine tree, such as cure the poyson of Cantharides: against the poyson of the Toad, the rootes of Reedes and Cyperus: against the Camellion, Radish roots and Wormwood: against Ephemerum, Asses milke, or Cowes milke hot: against Doryenium, Goats milke, Asses milke, Cockles, and Cray fishes: against y^e poyson of Aconitum, Organ, Hearbgrace, Horehound, y^e decoction of Wormwood. Against Chriander, Wormwood, salt broth

made with a Goose or Hen, which expell also the poyson of Flewort: the poyson of Hemlocke is cured with Mints, Herbage, Nettle seede, Bay leaues, which also cure the poyson of Vgh, and Carpasus. The poyson of that kinde of Crowfoote called Sardonias, is cured with drinking store of Mede, and Milke, Henbane with Nettle seede, wilde Endiue, Mustarde seed, and Rocket, Cearuse, with Mede, hot milke, Peach stones, with the decoction of Barley, with the decoction of Mallows, Quicke siluer, with store of Milke dronk: Marcurie sublimed with Chry stall: Lime, Orpiment, Ratsbane, and such like, with the decoction of Flaxe seede, and Milke with Mede. And to conclude this point, there is no kind of poyson, but it findeth cure by our cuntry medicines without borrowing. Thus much for the cure of poysons taken into the body by eating or drinking of them. Pestilences are cured (if with any medicine) with Angelica, Carduus benedictus, Arsnike, worne about y^e body, y^e root of Pimpinell, of Tormentill, Hearbgrace, Setwal, Walnuts, the powder of S. Iohns wort, Iuniper berries, Veruen, & the chiefe of all, the noble simple water German-der, and the Duarsgentian. For pestilent sores & Carbuncles, Scabious, Ofbit, Lousestrife, and the Marigold: to y^e pestilence may be referred the smal poekes, & such like, which agree in medicine also with the pestilence. And thus much for the cure of poysons. Against bitings and stingings of venemous beastes, and poysoned weapons, there are also both generall and particular remedies. The generall are these: the ashes of the cuttings of the Vine, and of the Figge tree, with Lee, Leekes, Onions, Garlicke, the Sea water, mustard seede, Endiue, Heth, the roote of the Sea Huluer, Bay berries, Hearbgrace, Dill, Sowse bread, Fenell, Peneral, the runnet of an Hare, the Wesel, and these generall: particular, are such as follow. Against the bitings of *Phalangium*, the seede of Sothernwood, Aniseed, the seede of Trifolie, the fruit of *Tamariske*. Against the *Scelopendra*: wilde Rewe, Thime, Calamint: against the Scorpion, Basil seede: against the biting of a Viper, Adder, Snake, &c. So-thernwood, Bayes, greene Organ, the Bramble, the braines of an Hen, Cole seede. Against the bitinges of a madde Dogge, Crowe garlike, the river Crab, Balme, an actuall cauterie, the liuer of the madde Dogge broyled, the bloude of a Dogge dronke. And thus much for the bitings and stingings of venemous beastes, which also serue against poysoned woundes, else to be cured with the medicine, which respecteth properly the poyson, wherewith the weapon hath bene infected. The

infection without wound, is the French poeke, whereof (sufficient hauinge beene saide before) I will here say nothing. This then shal suffice to haue written of the cure of all diseases rising of venemous causes: wherein (if Nature of her owne accord as it were, and in this great neglect of our countrie & natieue medicines) hath shewed her selfe so liberall, how large would she be, if with set purpose and careful endeuour greater trial of things were had, and prooffe made by learned and discrete men. Nowe followe the diseases which are by the excessse, or defect of one or two parts of the temper. which are hot, colde, moyst, and drie, simple or compounded, which if they be not procured by euill humours, then require they altering onely by contrarie qualities. If by them: as fleme, choler, melancolie, then are these humors first to be auoyded and diminished,

Such as require altering, are cured by natures of contrarie qualitie, not only generally, but euen aunswerable to all degrees of excessse. And first to begin with hot diseases of the first degree, they are cured with such contraries as followe: Barley, sower Grapes, Roses, Violets, the Oake, Quinces, Damplings, Pellitorie of the wal, Dockes, Peares, Apples, Hartshorne, the flowers and whole hearb of Mallowes: of the second degree, the water Lillie, Duckes meat, Knotgresse, Vine leaues, the Bramble, Plantane, Cherries, Leade, Cerusse, Barberies, Gowcombers, Mellons, Gourds, Citralls, whites of Egges, Medlers and Seruices, Of the third: Purslane, Houfleeke, Mandrake, Henbane: of the fourth, Hemlock, Poppie. Thus much for hot diseases.

Medicines for colde diseases are these, hot which folow. Of the first degree: Buglosse, Borage, Fumitorie, Sage, Horshoofe, Lycoras, Maydenheare, Butter, Lillies, Flaxe seede, marrow and fat, Chamomile, Fenigreeke &c. Of the seconde: Dill drie, Mugwort, Parsley, Saffron, Honie, Balme, Salt, &c. The thirde: Anise, solefoote, Calamint, Commine, Fenell, Hyssope, Mintes, &c. The fourth, Garlike, Chresses, Mustard, Celendine the great.

For moyst diseases these medicines are good: of the first degree drie: Cabbage, Beates, Chamomile, Fenell, Beates, Fenigreeke, &c. Of the second Dill: Mugwort, Shephardes pouch, Dodder, Lintils, Hony, Rosemary. Of the third, wormwood, Germarder, Hissope, Iuniper, siue leaued grasse, Organ, Horehound, &c. Of the fourth, Garlike, Chresses, Mustard-seede, wilde Rue.

Drie diseases haue these medicines, Buglos, Mallower, Turnops, Endiue, for the first degree: the seconde, violetes, Water lillie, Lettice, purtelaine, &c, The thirde, and fourth degrees, as these are euill supplied by straung simples, so are they recompensed by increase of quantities of moyst in the two first degrees. And thus much touching medicines belonging to the cure of diseases in one part of the temper, which being in two partes, and without humour, require either temperings the simple qualities aforesaide, in diuers simples, or natures wherein such two do exceed, which because they be as plentiful as those I haue before mentioned, and that hereof none makes doubt, I will not touch: If this double distemper rise of humour, as for the most part it doth: Then is that humour to be diminished, or altogether to be voyded out of the body, and then the distemper remaining to be altered. The humours are properly to be voyded by purgation, otherwayes there be diuerse: as exercise, fastinges, sweating, vrine and such like. But properly the vacuation of flegme, choler, melancholie, which are the causes of this double distemper, belonging to purging medicines, which purgations, as the greatest doubt is of natures prouision in them, so they being supplied by our owne countrie soyle, the greatest part of this controuersie may seeme to be decided.

Purgations are either by vomit, or by stoole: by vomit our native soyle ministreth great choyce, as very gently, the Radish rootes with the seede, the Pepon roote & Nettle seed, with more vehemencie: Folefoot, leafe and root, the middle barke of the Wall nutt tree, & the long blossomes thereof: & yet most vehemently the seedes of Brome and the flowers thereof: and these for vomit. By y^e stoole and first to purge choler: the flowers & leaues of the Pech tree, Violet flowers and seeds comparable with Rheubarbe, the greate Gardene Docke, called the Munkes, Rheubarbe, Damaske roses, wilde Saffron, the poudre of Fetherfewe, all the kindes of spurges, the roote of the wilde Cowcomber, the roote of Bryonie, and Coloquintida. Melancholie is purged with Coloquintida, the oke Fearne, the iuice of Mandrak, the flowers of Broome, Bearefoot, and Antimonie. Fleame and water are purged with Coloquintida, the iuice of Rhineberies, the grosse barke of the Elme, the iuice of the roote of Walworthe, of Elder, the gardine Flowerdeluce roote iuyced. The drye leaues of Laurell, the sea wythwinde, scurby weede.

These are a shewe of our Englishe store of purgers, which
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if they bee to stronge, then are they to be ministred in smaller quantitie, mixed with those of febler working: if to weak, then are they to be sharpened with quicker. If they offende any part, they are to be corrected, partly with cordials, and partely with medicines respecting such partes as they annoye. Which wantes are not onely to be charged vppon our countrie medicines, seing even the best of foraine purgers are to be touched with the same. As scamonie is corrected with quinces, otherwise troubleth it the stomach with a gripinge and gnawinge, it purgeth ouer vehemently, it hurteth the liuer, and is enimie to the heart, and doth exulcerat where it passeth, and procureth dysenteries, that is to say, vlcers in the gutts. Turpeth is corrected with Ginger and longe Peper, Mastich with oyle of sweet Almonds, and Suger, else ouerthroweth it the stomach, troubleth, and overdrieth the bodie. Coloquintida with oyle of sweet Almonds, Goome, Tragacanth or Mastich, else troubleth it vehemently y whole body, procureth the bloudie Flixe, and miserablie tormenteth the guttes. So Agaricke requireth to be steeped in wine with Ginger and cloues, yet scarce abstaineth it from ouerthrowing the stomach. Cassia marreth the stomach, and requireth to be mixed there with stomach medicines. The excessive drinesse, and binding of Rheubarbe is corrected with some moystening syrope. Aloe requireth Mastich and Goome, Tragacanth to mitigate the freating thereof. Sene marreth the stomach, and either through windines, or through vehemencie of scouring tormenteth the body, and therefore needeth Ginger, Cinamon, or Spike, sweete Prunes, fat broth and Raisinges. Hermodactiles offende the stomach, and cause winde, and require Ginger, Cumine, or Spike: and to be short, there is no purger of straunge drugges which requireth not correction of great faults, which correction is taken from such medicines as respect those partes chiefly, which the purgation doth annoye, whereof such is our store, that in all parts we be sufficiently armed therewith: but of these shall hereafter be spoken.

Nowe if any man thinke for wante of Cassia, Manna, Sene, Rheubarbe, these humours can not bee voyded, or not so wel, let mee then knowe how the *Grecians* wanted them, and yet founde no lacke, vsing onely Scammony, Helleborus and Colocyntthis, Aloes, and Agaricke, for their chiefe purgations. The other being brought in of late in comparison, by the *Arabians*, who both in knowledge of physicke, and

In the workes thereof were farre inferiour to the *Grecians*, to whome I say (I meane the auncient of them in *Galens* time, and before) neither Manna, nor Cassia, nor Sene, nor Rhewbarb, nor Hermodactyles, were knowne either at all, or at the vttermoſt for purgers : and as for Manna, *Fuchſius* ſaith, that certaine hauing beene aboute the mount *Libanus*, made reporte that the inhabitantes of that mountaine hauing eaten their fill thereof, neither feele them ſelues any whit troubled therewith, nor their bodies looſed, but vſe it for an ordinarie ſuſtenaunce : whereby againe appeareth a great diuerſitie of working of ſtraunge medicines, according to the varietie of countries. But what ſhould we ſaye of the nature of purgers, it is doubtleſſe one of the hardeſt pointes at this day in all naturall Phyloſophie, neither minde I at this preſent to deale therein : but this may I ſay, as by preparation, one nature may according to the varietie thereof receiue diuerſe, yea contrarie vertues, ſo ſeemeth it to me, that this vertue of purging may be procured to natures of them ſelues deſtitute thereof, by preparation. Diuerſe and in a manner all the metals, and mineralles, being burnte and waſhed, giue ouer their freating nature : and quickeſyluer (which of it ſelfe, is not ſublimed, or precipitated) becommeth a vehement ſcouring medicine: ſo likewiſe Antimonie, before it be turned into glaſſe or oyle, is not knowne to purge the bodie, which beeing done, is grealy commended againſt the dropſye, the French pockes, melancholie, and diuers other diſeaſes, which it cureth by purging : ſo that it ſeemeth art of preparation, as it maketh no nature, (that being a worke of the vniuerſall nature) ſo may it not onely be a preparer, but euen a maker of medicines, which medicines are not Natures, as hath bene before declared, but qualities in natures, euen as health, and ſickneſs are not of the nature of mans body, but euen accidentes thereto. Whiche being certaine, let vs then conſider what an infinite varietie of medicines would ariſe of thinges, the ſame beeing vſed not onely entire, but diuerſely prepared, and euen corrupted: wherein the induſtrie of *Alchymiſtes*, is verilie greatly to bee commended, and farre more excellent then the common *Pharmacopolia*, rather ſo to be called then *Pharmacopoiya*, by the ſkill whereof diuerſe natures in one thing are ſo exactly ſeuered, euery one hauing a diuerſe operation. Now oftentimes bicauſe the humor to be purged is groſſe and tough, and ſo hardly yeeldeth to the medicine, or hath ſome other

euil qualitie, wherewith it might greatly hurt y parts, whereby it passeth: nature not forgetting this point, hath as abundantly supplied such helps in this behalfe, as neede requireth: as for the preparing of choler: Plantaine, Roses, the verduice of the grape, endiue, succorie, forell, sperage &c. For melancholic: violetes, borage, buglosse, baulme, fumitory, dod-dar, ceterach, or fingerfearne, &c. For flegme, fenell, persely, betonie, neppe, peneriall, thime, sauerie, germander, &c. Of these I lesse stand vpon, bicause the preparers of humours are leaste in controuersie, although from hence maye an argument be drawen not lightly to be passed ouer, to proue the store of purgers, seeing nature hath ministred sufficiencie of preparers, & as it were harbingers to the purgers of coutry yeelde. But I will draw to an end, and thus much shall suffice for this present purpose to haue said of medicines, belonging to the cure of all diseases in y complexion. The other kind of diseases are in the frame of the bodie, and of those, if quantity be superfluously increased, and that in the whole body, medicines which do vehemently waste, as those of the third degree hot, diminish the same. If in the part onely, medicines which we call eaters, and fretters, dispatch the same: as coperous, the ashes of spurge, burnt alō, mercurie sublimed & precipitate, verdigrece, burnt salt, &c. If measure be diminished, and that without losse of substance, the glewing medicines bring cure: whereof our native soyle is so stored, that for woundes, the Surgions need neither to send into *Barbary*, nor *India*, as Plantane, Hounds tonge, the flowers & leaues of willows, yarrowe, carduus Benedictus, betony, scabious, veruen, elme leaues, adders tong, moone worte, hearb turpence, Selfeheale, and these if the wounds be in the fleshie partes. If it bee breaking of bones, suche are ioined with fine flower, the brain of a dog, w wool, and the white of an egge, the holilocke roote, the mosse of the oke, glewe, roses, wormewoode, &c. If there be losse of substance in the fleshy parts, either by wound, or vlcet, Incarnatiues faile vs not: as barley meale, fenigreeke flower, figbene meale, & to be short all such as be of the first degree hot, and drie without egernes or felnes. Now y diseases in the streightnes of passages, or obstructions, if they arise of the humours afore said, and in those places whereto the medicine may conveniently come, then are they to be set free by purging. If vpon other causes, or in suche places whereto the force of the medicines whiche purgeth can not come, or hardly ente-

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reth, or of suche causes as bee no humors, but through some other straunge matter, or by streightnesse of the vesselles wherethrough the passage is, then are other remedies to be vsed, whereof wee haue greate plenty, as softners, loosers, and such as enlarge the pores of the body, of whiche sorte are suche as bee not aboute the first degree hot, as Chamomile, Lillies, newe butter, Swines, greace, Linseede, fenigreeke, brionie roote, all marrowes. Also medicines which make the matter thinne or cut it, and diuide it into sundrie partes, of whiche sorte are they of the seconde degree hote to the thirde degree, as Dill, Pencial, Sauery, Organ, Thime Marioran, Saint Iohns wort, Wormewood, &c. Nowe if the humour prepared be to bee voided by place medicine, then salte, salte water, Lie, Ashes, Alome, and Lime, take place, and if more vehemencie bee needefull, Calamint, wilde Cresses, Triacle, Mustard, Gardine Cresses, Mustard seede, Nettles, Dragons, all the spurges are to bee numbred among the best, and if these serue not, the roote of Crowe-foote will make the supply. If the humour cannot bee voided conueniently, except it bee altered into another matter, of whiche sort is pent bloude out of the vaines, then are ripening medicines first to bee applied: as butter, wheate-flower, forel, horschoofe, Lillies, March mallowes, Onyons rosted: which are all singular ripers. If the matter be tough and clammie, the scourers auoide that inconuenience: Endiue, Succorie, red Roses, Plantaine, Houselecke, Agrimonie, Betonie, Hony, Horehound, Wormwood, Baulme, Pimpernel, Watergermander, &c. Nowe if the matter which stoppeth be the stone, as in the kidneyes, or blader, then are these medicines most conuenient for that vse: Grummell seede, Goates bloud, the iuice of Mugworthe, Seahuluer roote, the stones founde in the great Snayles heades, Radish roots, Saxifrage, &c. If any hard matter be in other parts, the softeners & wasters, and dissoluers are to be applyed. Thus much touching the cure of obstructions and straight passages, which according to the varietie of place where they light, cause sundrie diseases, or rather take to them sundrie names. As in the brayne, the apoplexie: in the bladder of Gall, the yellowe Iawnes: in the Splene, the blacke. In the synewes of motion, the palseye or trembling: in the longes, Asthma, and so forth. Now if these passages be to large, they are to be stopped and streightned with cooling and drying medicines, of which sort in a manner are all of sharpe and lower taste: as Vine lea-

ues, the Brier, and the Bramble, Barbaries, Medlers, and Seruices, quinces, and such as are of them selues, or by mixture with liquor clammie, as Wheate flower, Beane flower, the white of an Egge, Plaister, washed Lime, Litharge, and Ceruse. Nowe moreouer bicause in al good cure, not only the cause of the diseases is to be oppugned, but the part also to be strengthened, which must needs, partly by the cause of the disease, and partly euen by the conflict of the same cause with the medicine be feebled, that nothing be wanting vnto vs for the restoring of health, nature hath provided euen speciall munition for euerie parte of the body, that the whole furniture against all diseases might be complete: As for the head, Aniseedes, Folefoot, Betonie, Calamint, Eyebright, Lavender, Bayes, Marioran, Pionye, Sage, Rewe, or Hearbgrace, Lettise, the leaues and flowers of water Lillies, Roses, garden Nightshade. For the lunges, Calamint, Dragons, Licoras, Enula campana, Hissope, Linseed, Horehounde, the lunges of a Foxe, Scabious, water Germander, Barley, garden Poppie, Violets, Horsehoofe. For the heart, Buglosse, Borage, Saffron, Baulme, Basil, Rosemarie, Violets, the bone of a stagg, hartes harte, Roses. For the stomach, Wormewood, Mints, Betonie, Baulme Mint, Quinces, Medlers, Sorell, Parselane. For the Liuer, Dartspine, or Chamepitys, Germander, Agrimonie, Fenell, Endiue, Suchorie, Liuerworte, Barbaries. For the Splene: Maiden haire, Sperage, Fingerfearne, Dodder, Dodder of Thime, Hoppes, the barke of the Ashe tree. For the kidnies: Seahuluer, Grumel, Parseley, Kneholme, Saxifrage: Mallowes, Plantane, Pellitorie of the walle. For the wombe: Mugwort, Peneral, Fetherfew, Sauine, Walwort, Iuniper. For the Iointes: Chamomile, Saint Johns wort, Organ, Rewe, Mullen, Primrose, and Cowslippes, the lesse Centaury, and Chamepitys.

Thus haue I (gentle reader) briefly runne over the diseases cured by medicine, hauing passed by those which either rise of these, as euill figure by immoderate excesse, or defecte of quantitie, ynequally increasing or wanting, or number, euill situation for wante of good couplance through distemper, and such like, as also the compounde of those, which require (onely composition excepted) the same medicines. Whereby euidently mayest thou see, the goodnesse of God towards thee, in so plentifully furnishing thine owne soyle with such varietie of medicines, which if it yeelde thee such plentie in this neglect, & lothing of our countrie remedies, what

what fruite were thou to looke for, if diligence and paynes were vsed? Verilie, right well might wee both auoyde the daungers before declared, ease our selues of immoderate charge, and haue better assurance of our medicines then wee haue: yea verie well satisfie our daintines, euen with straunge simples, or finde out such as shoulde not onely in vertues match with the spices of *India*, (which is a plain case) as Rosemarie matcheth Cinnamon: Basill, Cloues: Sage, the Nutmegge: Saffron, Ginger: Thime, Muske: Sauerie, the leafe called Malabathrum, but euen in pleasauntnes of taste expresse the same. And as Auens doth most linely represent the tast of cloues vnto vs, so likelie is it, if search were made, and this enterprise of examining and trying our natie simples taken in hand by men of wisdom, and vnderstanding, we should no more be destitute of spices then *India* or *Arabia*, although nether Indish, nor Arabicke: and as the small iaggies of the rootes of Auens, faile little from cloues in taste, so might wee as likely finde that which were little inferiour to Cinnamon, ginger, nutmegges, and mace, not onely in likenesse of workinge, but euen in similitude of nature: but I will referre this to that time, when either men, shall be more carefull for publike benefite then priuate gaine, or sufficient allowance bestowed of such men as should spende their dayes onely in searching out the vertues of natures, which at this time is greatly wanting, euen as for al other professions of artes. Our English soyle is greatly commended, as it iustly deserueth, for temper of the aire, and of such as haue experience therof, of straungers, & great masters of simples, for varietie of excellent medicines carrieth great prayse, who report they find such simples in the valleys and woods of our North partes, as they finde in the toppes of mountaines in the South countries. So that certaine gardines in Englande, especially in London, are able to affourde great varietie of medicines, euen of foraine simples to all diseases. And if the Dittanie of *Candie*, the Cipres tree, the Nicotian out of *India*, *Coloquintida*, the Almon tree, the Pomegranate tree, will brooke our soyle, and flourish therein, as they doe, wee need not doubt, but certaine and sufficient prouision of all medicines (I meane all kindes, but not all of euery kinde, which were vnecessary, neither can any countrey challenge the same,) might be made partly of a voluntarie yeeld of the same, partly by planting, and sowing, with iust temper of the moulde, and situation of the plant, out of our owne countrey, both
with

with lesse charge and lesse daunger, for all diseases. Nowe if it be demaunded, why then both the practise is, and hath beene hitherto otherwise? I will onely say thus much for aunswere, although much more mighte be saide. The whole Art of Physicke hath beene taken, partly from the *Greekes*, and partly from the *Arabians*, and as the preceptes of the Art, so likewise the meanes and instrumentes wherewith for the most part the preceptes of the same Art are executed, which hath bredde this errour in times past, nowe by a tradition receiued, that all dutie of the Physician touching restoring health, is to be performed by the same remedies not in kinde onely, but euen specially, with those which the *Grecian & Arabian* maisters vsed, who wrote not for vs, but for their *Greekes* and *Arabikes*, tempering their medicines to their states, although their rules be as common as reason to all nations. *Galen* saith in his first booke of preserving health, he giueth the rules thereof no more to *Germynes*, then to boares and beares, but to the *Grecians*, which declareth, they respected their owne nation both in rule and medicine, who also the *Arabians* in the same point followed. Nowe wee receiuing the same medicines with the rule, must needs fall into the absurdities afore saide, much like to the euill Musitian, which playeth onely vppon the instrument, whereon his maister taught him, which if he assay vppon an other, committeth diuers discordes among other euill graces in musicke. But the wise and learned Physitian, being furnished with other Artes more generall then his owne, whereto naturall Phylosophy most highly approcheth, being a knowledge of all naturall chinges, not of *Arabia* or *India*, or *Greece*, but vniuersally, findeth in all countries medicines for diseases, nature yeelding sufficiencie of contraries to all sortes of them, whereto the inhabitantes are subiecte, at the least, in all quarters, which rise not of a blinde tradition, but from a certaine knowledge of nature. This then I take to be the chiefe cause of this custome in vsinge straunge medicines, which ignorance of nature doth feed, and nourish dayly. I blame none, neither taxe I any man, and I dare say there is not a learned Physitian in this land, who is not able to performe this point with English medicines, if they would take the matter in hand, whereto rather I exhort them, then instruct them, being a thing sufficiently knowen vnto them. For it is not the Nutmegge, or the Mace that strengtheneth the braine, and cureth colde diseases, and moyst diseases therof: but a drying
and

& warming vertue, with a secret agreement which they haue
 with the braine to preferue the same, which being founde as
 sufficient in Sage, in Rosemarie, in Betony and such like, the
 Nutmegge, and the Mace, with such other spices, for that turne
 may be discharged. The same may be saide of all strang na-
 tures, which although wee want, yet haue wee such as are as
 sufficient to serue in steede: for as euerie nation hath a pecu-
 liar condition of the same diseas, so must the medicine also
 needes be of an other sort, and as the medicine varieth, so
 why the matter of the same medicine shoulde not also varie, I
 knowe not. The medicine varieth in respect of the complexi-
 on of the patient, being other in one country, then in another
 which medicine is as it were seated in nature, which hath ma-
 ny qualities besides that medicinable, which qualitie if the
 medicine be good, must agree with the patients complexion:
 if not, then hurteth it greatly. If it agreeth with the cōplexi-
 on of a *Moore* an *Indian*, or *Spaniarde*, then must it needes disa-
 gre with ours, which disagreement and want if it be patched
 vp vnto vs by correctors, yet declareth that patching, that the
 medicine is rather by force constrained, then naturally yeldeth
 it self to the remedy, and so of it selfe vnmeete. Wherefore as
 well the matter thereof is to be chaunged, as the medicine it
 selfe. And if those correctors neede also correction, what then?
 I will not say that all simples neede their correctors, al-
 though it be auouched of some, and such as carrie great au-
 thoritie for their skill in physicke. Thus haue I (gentle rea-
 der) for thy benefite I hope, made a way to the greater vse of
 our home medicines, wherin if I haue saide freely my minde
 against straunge drugges, thou maist vnderstand that other-
 wise the way were stopped to our English medicines, and
 blame me not, if I say as much for ours, as the strangers say for
 theirs. And if as yet by custome it seeme harde to alter the
 cōmon course, let ech practiser looke to that, I set no lawes
 to any, onely I craue libertie in this point, both pleasaunt and
 profitable to English men. Wherin I haue examples of ex-
 cellent Phylosophers and learned Physitians, neither broch I
 any idle cōceits of my own. Of this mind is *Plinius, Secundus*,
Fuchsius, *Rulandus*, *Symphorianus*, *Campegius*, *Ostavianus Horatianus*
 Physician to *Valentinian* the Emperour, that all countries haue
 sufficient medicines for al diseases. I know much more might
 be said of this point: but this I thought sufficient for the pre-
 sent time, breaking as it were the yse I hope to others, who
 hereafter shall more copiously deale in the same argument,

A treatise of English Discretion.

or at the leaste, drawing the first lines (of a more large treatise
to my selfe, which as leasure and opportunite shall serue
may hereafter be accomplished) this gentle reader I de-
fire thee to accept in such sort, as I offer it vnto
thee, euen with a minde to spende my
dayes according to my small talent,
for thy benefite. God keepe thy
soule and bodie for
euer.

FINIS.

